

The Baptist Record.

Integrity and Fidelity to the Cause of Christ.

VOL. 20 NO. 43.

MERIDIAN, MISSISSIPPI, THURSDAY, NOVEMBER 5, 1896.

\$1.50 PER ANNUM.

BAPTIST RECORD

J. A. HACKETT, EDITOR.
R. A. VENABLE, ASSOCIATE.
L. S. FOSTER, ASSOCIATE.
L. A. DUNCAN, ASSOCIATE.
A. V. ROWE, MISSIONARY EDITOR.

Published every Thursday by THE BAPTIST RECORD COMPANY.
Subscription price, \$1.50 per annum.

Money should be sent by express, check or Meridian, New Orleans or New York; Postal Order or Registered Letter to BAPTIST RECORD.

Brief marriage notices free; lengthy ones not inserted at all.
Obituaries containing (100) words inserted free; all over that number to be charged for at the rate of one (1) cent per word.

Rejected manuscript is not reserved. Those wishing to preserve a copy of their writings should send stamps with copy for their return, or make a duplicate copy before sending.

The paper will be continued to subscribers till it is ordered discontinued, at which time all dues should be paid.
Advertising rates, 50 cents per inch.

EDITORIAL

On First, Fourth & Fifth Pages.

NOTES AND COMMENTS

The recent cyclone in New Orleans did no little damage along the river front and among the cotton warehouses and compresses. Several persons were seriously injured, and not less than \$50,000 of property destroyed.

The joy of many humble, Christian hearts, comes out of the assurance that God's approval and rewards are not in ac-

people, but rather with their faithfulness. "Well done, thou good and faithful servant."

The Foreign Mission Journal should be read in every Baptist home in the land. It is always full of fresh mission news and fresh articles on mission subjects. Be sure to read Dr. Willingham's appeal for it in the last RECORD, and make haste to subscribe and read it.

The minutes of the second annual session of the Lebanon Association have come to hand, and show well both for the excellent clerk, Chas. G. Elliott, who wrote them up, and the printers. The Lebanon is the youngest of the sisterhood of associations, and is quite up on all denominational progress.

"It would seem that those Jessey church records have gotten somebody into the middle of a bad fix, and the question is, 'what are you going to do about it?' Well, beloved, we don't just know, but begin to think that as like as not somebody will either have to eat a little crow or —

We mention as a matter betokening a serious condition of affairs, relating either to law or morals or both, in our State, that it is given out in the papers that nineteen divorces were granted by the Chancery court of Madison county at its last session at Canton. There were twenty cases brought before the court, and of course the court acted in accordance with the law, but does not the law need to be put on the docks for repairs?

We greatly sympathize with Bro. A. J. Rogers, of our South Side church, in the serious illness of his mother. He is now with her at her home at Wesson, Miss., and will remain until a change in her condition takes place. Will not God's people pray for the dear sick mother and the afflicted family, that they may have sustaining grace?

It does require something of an effort to maintain respectable patience with, if not decent respect for, the fellow who ventures to speak and write differently from your way of thinking. But, beloved, it ought to be worth something to you to reflect that probably the other fellow feels about the same way toward you. Perhaps, after all, not a few of us are wise only in our own conceits.

When in Jackson the other day we called on our old friend, Capt. Jno. T. Buck, one of the efficient deacons of our church there, and with him went over to inspect the work on the new church. The carpenters were busy, and the finish seemed very near at hand. Our people will have great occasion, at an early day, to rejoice with Pastor Sproles and his people when that splendid building is completed.

We have just learned of the recent death of Rev. E. R. Freeman, of Corsicana, Texas. Bro. Freeman was, we believe, a native Mississippian, and was educated at Mississippi College. He went to Texas in his early ministry, just after the war, and located at or near Corsicana, where he spent most of his life in earnest, faithful work for the Master. We beg to extend our most earnest sympathies to his bereaved family.

The fact that the Southern Baptist Theological Seminary opened with as many students as were present at the same time last year, is taken as a good omen—not for the correctness of Dr. Whitsitt's positions, or even his safety, but for the continued prosperity of the Institution. It has been rolling and pitching fearfully in the storm, but being so sea-worthy it will no doubt weather the gale. Many people, however, are curious to know who will be left on board.

It seems, from the Christian Endeavor, of September, the Society's organ, that the success of the Christian Endeavor Society is to be secured by the suppression of all denominational peculiarities and emphasis. We think our Baptist churches ought to know this, and to advise their young people accordingly. If they are prepared to surrender their heritage of doctrine, history, practice and prestige, for the ignis fatuus of "Christian Union," they ought to know just what they are doing. But as for us and our house, we will try to serve the Lord.

A NEW TESTAMENT CHURCH.

WHO COMPOSED ITS MEMBERSHIP?

I. This inquiry is vital in any attempt to arrive at the true idea of a New Testament church. But we are sure the question can be definitely and satisfactorily answered by the New Testament itself. Appeal must be made to this source and this alone, interpreted in the light of the best helps, as the final, complete and only source of authority in determining who were eligible to membership in a New Testament church.

II. Beginning with Christ, as Christ left it, an assembly which is given in the first chapter of the Acts of the Apostles, we find a body of believers assembled in one place, with one accord, engaged in a prayer service and authorized to hold an election, with a view to filling the place made vacant in the apostolic office by the defection of Judas Iscariot. The assembly had an authoritative standard—the scriptures of the Old Testament, and the oral deliverances of Jesus Christ; they owed and acknowledged allegiance to their risen Lord; they regarded themselves as charged with a definite mission, and they were waiting for an endowment of the Holy Spirit, according to the instruction of their Savior and Lord before entering into the

mission of service with which they were charged. Of these affirmations as to this assembly in Jerusalem, there can be absolutely no question. They lie upon the surface of the record. When the expected Spirit came upon this assembly, filling the whole house, and filling each member of the assembly with such heavenly rapture, the multitudes, drawn to Jerusalem for the observance of the feast of Pentecost, were attracted to the body of disciples. Peter preaches a sermon of historical and hortatory character; many are pierced to the heart by the pungency of the preacher's words, and ask what they must do to be saved. Peter's answer is brief and comprehensive: "Repent, and let every one who repents be baptized, in the name of the Lord Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit." Those who received His Word were baptized, and there were added on that day about three thousand souls. And daily the Lord added to them, those who were being saved. It is manifest that those who were added to the body of believers were not before members of the body; the body was composed of a select class and to this select class, others were added on the day of Pentecost. When we inquire into the character of those who were added, we find that several things are affirmed of them. (a.) They are those who have repented and believed the word of the Gospel. (b.) They were baptized in the name of the Lord Jesus Christ, unto the remission of sins. (c.) They were added to the church, and were not those who are saved; those, not only who were saved on one

special day, but those who are being saved every day, saved daily. There can be no mistake as to the character of those who were eligible to membership in this first New Testament church at Jerusalem. They were baptized believers who were added. These and none others. There is absolutely no room for controversy or doubt on this point.

III. But the same characteristics appear to distinguish those who were members of New Testament churches elsewhere.

1. The church in Samaria, we are told, was composed of those who "believed Philip, preaching good tidings concerning the Kingdom of God, and the name of Jesus Christ; they were baptized both men and women." (Acts 8:12.)

(2.) The same is affirmed, in substance, of those who composed the church at Caesarea. They were those who believed in the Lord Jesus Christ and had been baptized in his name. These composed the church in that place.

(3.) The same qualifications were required of those who composed the first church, planted upon the continent of Europe. Both Lydia, her household, and the Philippian jailor, were all believers in the Lord Jesus Christ and were all baptized. (See Acts 16:14-15-31-34.)

(4.) The churches at Rome, Corinth, Ephesus, and the

churches of Galatia, and the church in Colosse, were all composed of baptized believers as the following passages clearly show. Rom. 6:4. "We were buried therefore with Him through baptism into death, that like as Christ was raised up from the dead through the glory of the Father, so we also might walk in newness of life." I Cor. 12:13. "For in one Spirit we were all baptized into one body whether Jews or Greeks, whether bond or free; and were all made to drink of one spirit." Gal. 3:26-27. "For ye all are the children of God by faith; for as many of you as have been baptized into Christ have put on Christ." Col. 1:12. Having been buried with Him in baptism, wherein ye were also raised with Him through faith in the working of God, who raised Him from the dead." Those composing these churches are spoken of as "saints," "sanctified ones," "believers," "called of God," "elect," "chosen," "believers in Christ Jesus," "children of God by faith in Jesus Christ," "justified," "baptized," "buried with Christ in baptism," "raised up with Him." Thus it appears that the same characteristics are affirmed of the members of other New Testament churches, as those possessed by the members of the church at Jerusalem. It would seem to be a gratuity to offer further proof, that only baptized believers were or could be members of the churches in New Testament times.

Therefore we may affirm what is all ages, that only baptized believers are eligible to membership in a New Testament church. We have always contended earnestly for this distinctive doctrine of the New Testament.

trine of the New Testament. To disregard this doctrine in teaching and practice is to obliterate the distinctive difference between the church and the world, and outrages one of the most plainly revealed principles in Apostolic church life, setting at naught both the precepts and the examples of the New Testament.

We note a pleasant call from our B. Y. P. U. secretary, Rev. John D. Jordan. He reports well of his work, and is very much in earnest in its prosecution. He is planning, we think, wisely and well, and will soon have it in a well organized and progressive condition. We are glad he is to bring out a monthly paper, The Young People's Union, instead of the weekly Young People's Leader, for the societies. It is to be a paper devoted exclusively to the work amongst the young people, and will in no sense trench upon that of the denominational weeklies. Such a paper ought to have the largest circulation of any paper within our bounds, and we hope it will soon be so.

THE ASSOCIATIONS.

These annual gatherings of the messengers of the churches for 1896 have closed.

It was the pleasure of this scribe to attend many of them,

and to speak on missions. Many of these meetings have been truly inspiring in their personnel and work. Earnest attention to, and interest in, the cause of missions are quite apparent, and often emphasized by hearty expressions of approval, and by the tear bedewed cheek.

The apportionment suggested by the Convention Board has been quite universally adopted, and the amounts distributed among the churches.

Let the delegates talk in the churches of the meetings, of the discussions, of the apportionment. Tell some of the things that you learned of the work, and give the brethren and sisters, who did not attend the great assembly of God's people, the benefit of what you saw and heard. I do not know how better the church could spend an hour than in listening to such reports, and when the minutes come, do not put them on the table to lay there untouched. Read the reports aloud in the meetings, calling attention to such things as were emphasized in the speeches. We want to make it the best year for missions that we have ever had in Mississippi. The receipts are ahead of same time last year. Let's keep them ahead!

May God's rich blessings rest on the work in the churches, and may pastors and people lay themselves out in the cause of Him "whose we are and whom we serve."

A. V. ROWE.

Bro. Moore, of Carthage, writes: We had the most interesting and harmonious meeting of Harmony Association we had in our history. The Baptist Institute at Lena and appointed a board of trustees for its management. Bro. J. P. Hickman will write up the meeting for THE RECORD. [Send it to Bro. "John Peter."—Eds.]

OUR FIELD GLASS.

In the Baptist Courier (S. C.), we find this note: "Bro. O. L. Martin, the popular pastor of the Anderson Baptist church, on last Sunday extended an invitation to his congregation to attend his marriage, which will take place at Baldwin, Miss., November 12. He has won the heart and hand of Miss Kittie Burriss, the daughter of a Baptist merchant at Baldwin. We do not blame Bro. Martin for falling in love with this Mississippi girl, but it is rather hard to lose her from the State. However, it will constitute a tie to Mississippi, which may be sufficiently strong to some day draw Bro. Martin westward. We extend congratulations in advance. Rev. R. G. Patrick resigns the pastorate of the church at Marion, Alabama, in order to become the successor of the late Dr. Averett in the presidency of Judson Female College, Alabama. He is said to be well qualified for the position. Sunday (Nov. 1) was the anniversary of the death of Col. A. L. Blackburn, of Senatobia. At 2 p. m., the young ladies of the Black-

M. Boone, Puckett, 50c; Mrs. Rosa Leigh, Courtland, \$1.00. Total \$502.50. May blessings be upon these gifts and the givers.

WITH HIS LITTLE HATCHET.

Bro. Merrill writes to that organ of his, to say that he thinks the Baptists of Mississippi are to be congratulated on the "Paper Question." And further says, "A marvel of improvement has been suddenly wrought at Meridian" and that "the Starkville Convention had magic power." Well, we are not surprised to see this from the source whence it emanates. There is but a step in the imagination: from a constructionist and a destructionist. We have heard somewhere that one Judas came to see that he had builded better for the human race than he aimed to. It is known by at least a few brethren who were at the Starkville Convention that the issue of THE BAPTIST RECORD that was sent there, contained an editorial clearly stating that we had at last succeeded in clearing off the old debt and were then ready to enter upon a new era with the long hoped for improvements, and asked the brethren for suggestions as to what was desired. This is sufficient to show that the assumption that the action of the convention did it, and that Bro. Merrill's little hatchet was the instrument, was an empty boast—the merest fastian. We remember to have mentioned that issue of THE RECORD to the fraction of the committee at Jackson, and to have asked if they and the brethren, generally, did not see the editorial, but were answered by the chairman, with a derisive smile, that he thought "very few had seen it." At this, we were somewhat surprised, as there were 300 copies sent, printed in large type, on fairly good paper, and all free to the convention. But we, afterwards had the problem solved. We learned that very few copies got into the convention proper, and that the remainder were taken into a back room and dumped down in a corner. We did not learn who did this or by whose authority, but it was suggested that it was some one overtly friendly to THE RECORD, and who was active in the interest of the "new movement." The man who said, months or more before the Starkville Convention, and with a contemptuous reference to its editor, "THE BAPTIST RECORD is nothing and will be thrown overboard and superceded by the Layman and the sooner it is done the better," was present at the Starkville Convention and was a prominent actor in what was done. It is quite natural that a man, when he sees the utter failure of his plans, should put on a bold face and seek to find a sort of forlorn consolation in claiming all the glory of the improvement "on the Paper Question" for himself.

We should think, however, that any real thoughtful and well meaning Christian person who had a hand in that little job, would find but little in the present conditions for congratulation, and especially if he had read the movement that was ostensibly set to establish one suitable paper for our convention and people, when he found that the unauthorized and incompetent committee had precipitated one, neither of which is likely to be able to do what the conven-

tion intended or can by any means "hope for." The "Paper Question" so flippantly alluded to, is not a settled question in Mississippi by any means. The honor, the Christian integrity and self-respect of Mississippi Baptists, may prove to be not so cheap a commodity as some men seem to think. At any rate, we shall see.

THE GENERAL ASSOCIATION.

Our Chronicler gave such a good report of the recent meeting of that venerable and honored body that we will confine ourself to a few brief notes: 1. One would be struck with the fact that the leaders in that body of fifty years ago, Brethren Clarke, Thigpen and Johnson, are still at the front and give shape to whatever comes up. They are true and faithful preachers of the old gospel, and eternity alone will reveal the good they have accomplished. They are deservedly held in warmest affection by all the people. 2. Bro. Wm. Thigpen and Bro. Johnson preached sermons that all who heard, commended as among the best efforts of their lives. The former we heard at the late board of, and have no doubt the comments were true. 3. Bro. Clarke, the beloved president, conducted the matters of the session in his usual systematic and prompt manner and thus expedited the business without needless haste or useless waste of time. 4. The gathering of the people on Sunday was immense—not less perhaps than 1,500 to 2,000 being present. They gave earnest attention as we tried to preach. 11 a. m. in the house, and as Bro. Hodges spoke to them at the same place at 2 p. m. Bro. Johnson and Woodruff preached well in the grove at the same hour, and if all the people did not hear the gospel it was their own fault. We suppose they went there for that purpose, and if they failed, why did they go? May God grant that many souls were won to Him on that day. 5. The Choctaw Indians were well represented and the reports showed that Bro. Clarke is doing a good work among them in the northern division of the territory, and Bro. J. P. Johnston along with his general work, is helping them in the South. They have many churches among them and several hundred members. 6. The association is supporting a missionary in Mexico—Bro. D. A. Wilson—who is one of the most active and useful of our missionaries from the South. Bro. L. A. Duncan gave a splendid chart Sunday School lecture at 10 o'clock Sunday morning and struck a responsive cord in all present. The preaching of Brethren Jay and Breland was well received, as we learned, and the speaking was generally to the point and forceful. The collections were liberal, and the summing up of the year's work highly creditable. We enjoyed the hospitality of the homes of Brethren Wells and Harris; and also that of Bro. Walton at Hickory, and will not forget their great kindness. THE RECORD is read by many of the people, a large number of whom renewed, and not a few became new subscribers. Our committee had precipitated one, neither of which is likely to be able to do what the conven-

tion intended or can by any means "hope for." The "Paper Question" so flippantly alluded to, is not a settled question in Mississippi by any means. The honor, the Christian integrity and self-respect of Mississippi Baptists, may prove to be not so cheap a commodity as some men seem to think. At any rate, we shall see.

OUR NEW RECORD.

The above is what many call it as we go about among the people. We have had so many good letters approving the change, and complimenting the improvements that we cannot print them just as they were written. We can only give some brief extracts and this will show how many of the friends of the paper feel about it: "I like THE RECORD in its new dress so much better. May God bless the editors and their helpers." (MRS.) J. W. DENHAM. "I have just received the paper in its new dress and form and think it very much improved. My best wishes for your future prosperity." (COL.) C. H. ARDIS. Shreveport, La. "I am delighted with the change in THE RECORD; it can but prosper now." L. N. BROCK. "I endorse every word of Bro. Bowen's article concerning our paper." T. E. H. ROBINSON. The new dress of THE RECORD is quite a substantial improvement and I trust the paper's prosperity and usefulness may be greatly increased." P. C. RATLFF. Birmingham, Ala. Sister Nelson, after remitting the cash for renewal, says: "Wishing that you may prosper years in your new dress, I am yours truly, (MRS.) V. H. NELSON. "I enjoy the new dress THE RECORD wears now and think it a wonderful improvement." R. L. BUNYARD. Chicago, Ill. "I am greatly pleased with the new style of the paper and think the price will greatly aid in its circulation." JAS. W. WELCH. Welch, Miss. "Your new dress fits nicely. I hope THE BAPTIST RECORD is with us to stay." L. CRAWFORD. "I desire in sincerity to congratulate you upon THE RECORD's new dress. I like it. Let's make it tell for good." C. R. DALE. Wesson, Miss. "I am glad to see THE RECORD looking so much better. Here's my heart and hand to help it all I can." JEFF. D. ROGERS. "I am delighted with THE RECORD in its neat new dress." C. L. LEWIS. "Allow me to extend you my hearty congratulations upon THE RECORD's new dress. It fits to perfection; is of the finest quality; and made according to the very latest style of newspaper cuts." R. M. RICHARDSON. "Have just received THE RECORD in its new dress, and am well pleased. I hope its circulation will greatly increase." J. L. GOUGH. "THE RECORD looks real nice in its new dress—quite an improvement." O. D. BOWEN. "I like the clear type and new arrangement of matter in the RECORD's new dress. May the blessings of heaven be upon you and Miss Mary in your work upon THE RECORD."

new dress of THE RECORD is delightful. The Field Glass man congratulates." L. S. F.

CHRONICLES.

All is excitement about the election. By the time these lines reach our readers, results will be known. It is a pity that some of our Northern journals have shown so much bitterness—a few trying to make it appear that the South especially was at fault. Many false charges have been made, and even papers claiming to be religious, joined in vituperation and misrepresentation. There have been extra religious services held by the various Christian denominations of our city during the last few months. This week our Presbyterian brethren are holding a meeting in West End. They closed one at their First church not long since, having present an evangelist of unusual power. Pastor Jones is an excellent man and highly esteemed in the community. Dr. Venable is still giving attention to doctrinal sermons. He had fine congregations last Lord's Day. Pastor Guy also had fair congregations, as well as Pastor David. Dr. Stone preached at the Highlands at night, and Pastor Elliott at Dr. Hackett's, was at Forest and reported unusually large congregations and profitable services. Emanuel, morning and night. Pastor Rogers has been absent several weeks at his mother's bedside, and word has just come that she has passed away. He certainly has our deepest sympathy. Elder George Wharton, now of North Carolina, is back on a visit to his native State; he spent last Sunday with Prof. Stone. By the way, several new boarders started Monday, and the prospects for others are quite good. At Shuqualak, also, Bro. Stone is receiving encouragement; even greater than here. He deserves it, and the pupils are devoted to him. The Baptist Young People's Union at Fifteenth Avenue church is a live organization and is developing the young members gradually. Next in order comes Forty-first Avenue which has just submitted its election of new officers for ratification by the church, and they were approved thereby. This B. Y. P. U. has 85 enrolled members; about one-quarter of whom do the work—a good deal like the churches. It would seem that our only hope of conquering some evils is to educate a generation to do it. The liquor traffic is wounded, but not dead. Christian people help to keep up the jug trade; and godless men encourage, patronize or wink at the "blind tigers." Wicked men commit perjury to prevent convictions—and "searing their consciences" go on to greater crimes. There is "no fear of God before their eyes."

CHRONICLES.

It is ridiculous—more, it is sacrilegious. The mother of Jesus is represented as sitting in a chair with the infant child in her lap, with a "halo" about his head and sometimes, one about her own. There is no scriptural authority for such a representation; indeed there is no foundation for such a thing as likeness. It is all man's conception. Another is the representation of the apostles as sitting at a table while at the "Lord's Supper," whereas they simply reclined on a couch; hence Jesus' feet were farthest from the table when the woman who anointed them "came behind Him" and performed that act, while he was "at meat" at Simon's house. Fancy in holy things is very well, perhaps, for the individual; but may be a dangerous thing if taught. Pictures are good in their place; if they are true and do not encroach upon holy ground. They are inappropriate, generally, in the house of God, and especially so in the Bible. As illustrations, in teaching, they may be useful; always providing that they do not propose to represent holy things and scriptural doctrines. There is a line somewhere, and it would seem best to draw it here. We should be careful, on the other hand, what we allow in our homes. The minutes of the sixtieth annual session of the "Zion Rest (Primitive) Baptist Association," make some remarkable revelations. There are now but five churches in the body, four in East Mississippi and one in Alabama—the latter was not represented. No correspondence was received, but messengers from other associations—so it seems there are several somewhere. If these are no larger than Zion Rest, all are in a fair way of having their "candle-sticks removed"—its total membership being reported at 44, and contributions \$12.25. Statistics further: baptized, none; received by letter, none; etc. Surely this is not "primitive," for the early churches were progressive. D. Revival News. A meeting of days was concluded last night with the Baptist church at Purvis, Rev. J. R. Johnston, of Steen Creek, assisting Pastor Holcomb. The services were largely attended; and preaching, earnest and convincing to attentive hearers, was done by Bro. Johnston, who plainly set forth the doctrines of grace, and the secularity of the sincere believer in Christ. Ten were received for baptism. On Tuesday afternoon, at our school house, Bro. Johnston gave a rousing address on the value of a good education, which was received with much cheering. His labor of love for our community will bear much fruit; it is, perhaps, not immediately apparent, but will ripen in years to come. Purvis, Miss. SENEX. Literary Notes. The Review of Reviews for November publishes several interesting articles. On the latest phases of the Eastern Question, especially from the British point of view. Mr. W. T. Stead's survey of the subject, entitled "The Eastern Ogre; or, St. George to the Rescue," is extremely characteristic and suggestive; the Review also offers a remarkable symposium of current thought on "What should be done with Turkey?" as the pressing problem of the hour. FIFTH SUNDAY MEETINGS. Yalobusha Association. Place—Tillatoba, Miss. Time—Friday, before fifth Sunday in November, 1896. FRIDAY. 9:00 a. m.—Devotional services, conducted by Pastor W. L. Hargis. 10 a. m.—Value of public worship.—L. McCracken, W. D. Salmon. 11 a. m.—Introductory sermon.—J. D. Rice: W. H. Rocket, alt. 1:30 p. m.—Missions.—H. C. Taylor; Rev. Givens, sr. 2:30 p. m.—Loyalty to Baptist principles.—J. C. Brandon: G. W. Jones. 7 p. m.—Preaching.—R. W. Merrill.—Subject, Faith. SATURDAY. 9:30 a. m.—Devotional.—G. L. Martin. 10 a. m.—Best plan for enlisting the entire church in work, and especially the young members.—J. W. Jones, O. L. Kimbrough. 11 a. m.—Preaching.—H. C. Taylor. 1:30 p. m.—The secret of, and the necessity for the spiritual power.—G. L. Martin, J. W. Brown, Rev. Givens, Jr. 7 p. m.—Preaching.—J. W. Jones. SUNDAY. 10 a. m.—Sunday Schools.—11 a. m.—Preaching, subject "Lord's Supper."—H. W. Rocket. Programme Bethlehem Association. For a fifth Sunday meeting, to be held at Union, November 28, 1896. Sermon by Eld. J. E. Brunson, 11 a. m., Saturday, Eld. E. A. Clark to be his alternate. The remainder of the preaching services to be dictated by the pastor and deacons of Union church. On each of the following subjects the chairman is expected to read a paper or lead in the discussion. Should not the Lord's Supper be taken only at night? Why?—Eld. D. A. Covington, W. A. Riley, B. U. Williams. Should the act of calling a pastor be limited or governed by month and year or by surrounding circumstances? Why?—Eld. J. B. Stone, Eld. H. A. Pickard, T. A. Carter. Is repentance the fruit of regeneration and faith or is "regeneration and faith" the fruits of "repentance"?—Eld. H. M. Bunyard, Lott Parker, W. L. Brunson, Sr. Sunday School—Discuss the best method of management, how often it should meet, duty of teachers, etc.—J. M. McLeone, G. H. Walker, J. W. McKee. Should a preacher accept the care of any church that owes the pastor who is just leaving it? Why?—Eld. E. A. Clark, John A. Stone, J. B. Pickett. Programme Of the fifth Sunday meeting at

is ridiculous—more, it is sacrilegious. The mother of Jesus is represented as sitting in a chair with the infant child in her lap, with a "halo" about his head and sometimes, one about her own. There is no scriptural authority for such a representation; indeed there is no foundation for such a thing as likeness. It is all man's conception. Another is the representation of the apostles as sitting at a table while at the "Lord's Supper," whereas they simply reclined on a couch; hence Jesus' feet were farthest from the table when the woman who anointed them "came behind Him" and performed that act, while he was "at meat" at Simon's house. Fancy in holy things is very well, perhaps, for the individual; but may be a dangerous thing if taught. Pictures are good in their place; if they are true and do not encroach upon holy ground. They are inappropriate, generally, in the house of God, and especially so in the Bible. As illustrations, in teaching, they may be useful; always providing that they do not propose to represent holy things and scriptural doctrines. There is a line somewhere, and it would seem best to draw it here. We should be careful, on the other hand, what we allow in our homes. The minutes of the sixtieth annual session of the "Zion Rest (Primitive) Baptist Association," make some remarkable revelations. There are now but five churches in the body, four in East Mississippi and one in Alabama—the latter was not represented. No correspondence was received, but messengers from other associations—so it seems there are several somewhere. If these are no larger than Zion Rest, all are in a fair way of having their "candle-sticks removed"—its total membership being reported at 44, and contributions \$12.25. Statistics further: baptized, none; received by letter, none; etc. Surely this is not "primitive," for the early churches were progressive. D.

CHRONICLES.

It is ridiculous—more, it is sacrilegious. The mother of Jesus is represented as sitting in a chair with the infant child in her lap, with a "halo" about his head and sometimes, one about her own. There is no scriptural authority for such a representation; indeed there is no foundation for such a thing as likeness. It is all man's conception. Another is the representation of the apostles as sitting at a table while at the "Lord's Supper," whereas they simply reclined on a couch; hence Jesus' feet were farthest from the table when the woman who anointed them "came behind Him" and performed that act, while he was "at meat" at Simon's house. Fancy in holy things is very well, perhaps, for the individual; but may be a dangerous thing if taught. Pictures are good in their place; if they are true and do not encroach upon holy ground. They are inappropriate, generally, in the house of God, and especially so in the Bible. As illustrations, in teaching, they may be useful; always providing that they do not propose to represent holy things and scriptural doctrines. There is a line somewhere, and it would seem best to draw it here. We should be careful, on the other hand, what we allow in our homes. The minutes of the sixtieth annual session of the "Zion Rest (Primitive) Baptist Association," make some remarkable revelations. There are now but five churches in the body, four in East Mississippi and one in Alabama—the latter was not represented. No correspondence was received, but messengers from other associations—so it seems there are several somewhere. If these are no larger than Zion Rest, all are in a fair way of having their "candle-sticks removed"—its total membership being reported at 44, and contributions \$12.25. Statistics further: baptized, none; received by letter, none; etc. Surely this is not "primitive," for the early churches were progressive. D.

the British point of view. Mr. W. T. Stead's survey of the subject, entitled "The Eastern Ogre; or, St. George to the Rescue," is extremely characteristic and suggestive; the Review also offers a remarkable symposium of current thought on "What should be done with Turkey?" as the pressing problem of the hour.

FIFTH SUNDAY MEETINGS.

Yalobusha Association.

Place—Tillatoba, Miss. Time—Friday, before fifth Sunday in November, 1896. FRIDAY. 9:00 a. m.—Devotional services, conducted by Pastor W. L. Hargis. 10 a. m.—Value of public worship.—L. McCracken, W. D. Salmon. 11 a. m.—Introductory sermon.—J. D. Rice: W. H. Rocket, alt. 1:30 p. m.—Missions.—H. C. Taylor; Rev. Givens, sr. 2:30 p. m.—Loyalty to Baptist principles.—J. C. Brandon: G. W. Jones. 7 p. m.—Preaching.—R. W. Merrill.—Subject, Faith. SATURDAY. 9:30 a. m.—Devotional.—G. L. Martin. 10 a. m.—Best plan for enlisting the entire church in work, and especially the young members.—J. W. Jones, O. L. Kimbrough. 11 a. m.—Preaching.—H. C. Taylor. 1:30 p. m.—The secret of, and the necessity for the spiritual power.—G. L. Martin, J. W. Brown, Rev. Givens, Jr. 7 p. m.—Preaching.—J. W. Jones. SUNDAY. 10 a. m.—Sunday Schools.—11 a. m.—Preaching, subject "Lord's Supper."—H. W. Rocket. Programme Bethlehem Association. For a fifth Sunday meeting, to be held at Union, November 28, 1896. Sermon by Eld. J. E. Brunson, 11 a. m., Saturday, Eld. E. A. Clark to be his alternate. The remainder of the preaching services to be dictated by the pastor and deacons of Union church. On each of the following subjects the chairman is expected to read a paper or lead in the discussion. Should not the Lord's Supper be taken only at night? Why?—Eld. D. A. Covington, W. A. Riley, B. U. Williams. Should the act of calling a pastor be limited or governed by month and year or by surrounding circumstances? Why?—Eld. J. B. Stone, Eld. H. A. Pickard, T. A. Carter. Is repentance the fruit of regeneration and faith or is "regeneration and faith" the fruits of "repentance"?—Eld. H. M. Bunyard, Lott Parker, W. L. Brunson, Sr. Sunday School—Discuss the best method of management, how often it should meet, duty of teachers, etc.—J. M. McLeone, G. H. Walker, J. W. McKee. Should a preacher accept the care of any church that owes the pastor who is just leaving it? Why?—Eld. E. A. Clark, John A. Stone, J. B. Pickett. Programme Of the fifth Sunday meeting at

Pine Grove church, Benfon county, Miss., Nov. 28 and 29, 1896. Saturday, Nov. 28, 10 a. m., Devotional Exercises—W. E. Berry. Sunday, Nov. 28, 11 a. m., Sermon by Rev. L. P. Cossitt. Saturday, Nov. 28, 12 to 1:30 p. m., Recess. Dinner on grounds. Saturday, Nov. 28, 1:30 to 3:30 p. m., Discussion of Topics: First, Why should we contribute to Mission Work?—J. D. Anderson and others. If time will allow, other topics will be taken up. Saturday, Nov. 28, 7 p. m., Sermon—Rev. J. D. Anderson. Sunday, Nov. 29, 10 a. m., Opening Service—Rev. J. D. Anderson. Sunday, Nov. 29, 11:30 a. m., Sermon on Missions—Rev. W. E. Berry. If other services are desired, they will be arranged by those present. All the churches convenient are requested to send messengers to this meeting. The preachers are especially invited to come and take part in discussions. Similar meetings will be held at the same time at Ashland and Union churches. By order of the Executive Board of Tiptah Association. W. E. BERRY, Ch'm. Blue Mountain, Miss., Oct. 30.

CHRONICLES.

It is ridiculous—more, it is sacrilegious. The mother of Jesus is represented as sitting in a chair with the infant child in her lap, with a "halo" about his head and sometimes, one about her own. There is no scriptural authority for such a representation; indeed there is no foundation for such a thing as likeness. It is all man's conception. Another is the representation of the apostles as sitting at a table while at the "Lord's Supper," whereas they simply reclined on a couch; hence Jesus' feet were farthest from the table when the woman who anointed them "came behind Him" and performed that act, while he was "at meat" at Simon's house. Fancy in holy things is very well, perhaps, for the individual; but may be a dangerous thing if taught. Pictures are good in their place; if they are true and do not encroach upon holy ground. They are inappropriate, generally, in the house of God, and especially so in the Bible. As illustrations, in teaching, they may be useful; always providing that they do not propose to represent holy things and scriptural doctrines. There is a line somewhere, and it would seem best to draw it here. We should be careful, on the other hand, what we allow in our homes. The minutes of the sixtieth annual session of the "Zion Rest (Primitive) Baptist Association," make some remarkable revelations. There are now but five churches in the body, four in East Mississippi and one in Alabama—the latter was not represented. No correspondence was received, but messengers from other associations—so it seems there are several somewhere. If these are no larger than Zion Rest, all are in a fair way of having their "candle-sticks removed"—its total membership being reported at 44, and contributions \$12.25. Statistics further: baptized, none; received by letter, none; etc. Surely this is not "primitive," for the early churches were progressive. D.

the demand now upon Baptists in this work—discussion opened by J. A. Hackett, J. R. Hodges and G. W. Knight.

CHRONICLES.

It is ridiculous—more, it is sacrilegious. The mother of Jesus is represented as sitting in a chair with the infant child in her lap, with a "halo" about his head and sometimes, one about her own. There is no scriptural authority for such a representation; indeed there is no foundation for such a thing as likeness. It is all man's conception. Another is the representation of the apostles as sitting at a table while at the "Lord's Supper," whereas they simply reclined on a couch; hence Jesus' feet were farthest from the table when the woman who anointed them "came behind Him" and performed that act, while he was "at meat" at Simon's house. Fancy in holy things is very well, perhaps, for the individual; but may be a dangerous thing if taught. Pictures are good in their place; if they are true and do not encroach upon holy ground. They are inappropriate, generally, in the house of God, and especially so in the Bible. As illustrations, in teaching, they may be useful; always providing that they do not propose to represent holy things and scriptural doctrines. There is a line somewhere, and it would seem best to draw it here. We should be careful, on the other hand, what we allow in our homes. The minutes of the sixtieth annual session of the "Zion Rest (Primitive) Baptist Association," make some remarkable revelations. There are now but five churches in the body, four in East Mississippi and one in Alabama—the latter was not represented. No correspondence was received, but messengers from other associations—so it seems there are several somewhere. If these are no larger than Zion Rest, all are in a fair way of having their "candle-sticks removed"—its total membership being reported at 44, and contributions \$12.25. Statistics further: baptized, none; received by letter, none; etc. Surely this is not "primitive," for the early churches were progressive. D.

CHRONICLES.

It is ridiculous—more, it is sacrilegious. The mother of Jesus is represented as sitting in a chair with the infant child in her lap, with a "halo" about his head and sometimes, one about her own. There is no scriptural authority for such a representation; indeed there is no foundation for such a thing as likeness. It is all man's conception. Another is the representation of the apostles as sitting at a table while at the "Lord's Supper," whereas they simply reclined on a couch; hence Jesus' feet were farthest from the table when the woman who anointed them "came behind Him" and performed that act, while he was "at meat" at Simon's house. Fancy in holy things is very well, perhaps, for the individual; but may be a dangerous thing if taught. Pictures are good in their place; if they are true and do not encroach upon holy ground. They are inappropriate, generally, in the house of God, and especially so in the Bible. As illustrations, in teaching, they may be useful; always providing that they do not propose to represent holy things and scriptural doctrines. There is a line somewhere, and it would seem best to draw it here. We should be careful, on the other hand, what we allow in our homes. The minutes of the sixtieth annual session of the "Zion Rest (Primitive) Baptist Association," make some remarkable revelations. There are now but five churches in the body, four in East Mississippi and one in Alabama—the latter was not represented. No correspondence was received, but messengers from other associations—so it seems there are several somewhere. If these are no larger than Zion Rest, all are in a fair way of having their "candle-sticks removed"—its total membership being reported at 44, and contributions \$12.25. Statistics further: baptized, none; received by letter, none; etc. Surely this is not "primitive," for the early churches were progressive. D.

CHRONICLES.

It is ridiculous—more, it is sacrilegious. The mother of Jesus is represented as sitting in a chair with the infant child in her lap, with a "halo" about his head and sometimes, one about her own. There is no scriptural authority for such a representation; indeed there is no foundation for such a thing as likeness. It is all man's conception. Another is the representation of the apostles as sitting at a table while at the "Lord's Supper," whereas they simply reclined on a couch; hence Jesus' feet were farthest from the table when the woman who anointed them "came behind Him" and performed that act, while he was "at meat" at Simon's house. Fancy in holy things is very well, perhaps, for the individual; but may be a dangerous thing if taught. Pictures are good in their place; if they are true and do not encroach upon holy ground. They are inappropriate, generally, in the house of God, and especially so in the Bible. As illustrations, in teaching, they may be useful; always providing that they do not propose to represent holy things and scriptural doctrines. There is a line somewhere, and it would seem best to draw it here. We should be careful, on the other hand, what we allow in our homes. The minutes of the sixtieth annual session of the "Zion Rest (Primitive) Baptist Association," make some remarkable revelations. There are now but five churches in the body, four in East Mississippi and one in Alabama—the latter was not represented. No correspondence was received, but messengers from other associations—so it seems there are several somewhere. If these are no larger than Zion Rest, all are in a fair way of having their "candle-sticks removed"—its total membership being reported at 44, and contributions \$12.25. Statistics further: baptized, none; received by letter, none; etc. Surely this is not "primitive," for the early churches were progressive. D.

CHRONICLES.

It is ridiculous—more, it is sacrilegious. The mother of Jesus is represented as sitting in a chair with the infant child in her lap, with a "halo" about his head and sometimes, one about her own. There is no scriptural authority for such a representation; indeed there is no foundation for such a thing as likeness. It is all man's conception. Another is the representation of the apostles as sitting at a table while at the "Lord's Supper," whereas they simply reclined on a couch; hence Jesus' feet were farthest from the table when the woman who anointed them "came behind Him" and performed that act, while he was "at meat" at Simon's house. Fancy in holy things is very well, perhaps, for the individual; but may be a dangerous thing if taught. Pictures are good in their place; if they are true and do not encroach upon holy ground. They are inappropriate, generally, in the house of God, and especially so in the Bible. As illustrations, in teaching, they may be useful; always providing that they do not propose to represent holy things and scriptural doctrines. There is a line somewhere, and it would seem best to draw it here. We should be careful, on the other hand, what we allow in our homes. The minutes of the sixtieth annual session of the "Zion Rest (Primitive) Baptist Association," make some remarkable revelations. There are now but five churches in the body, four in East Mississippi and one in Alabama—the latter was not represented. No correspondence was received, but messengers from other associations—so it seems there are several somewhere. If these are no larger than Zion Rest, all are in a fair way of having their "candle-sticks removed"—its total membership being reported at 44, and contributions \$12.25. Statistics further: baptized, none; received by letter, none; etc. Surely this is not "primitive," for the early churches were progressive. D.

CHRONICLES.

It is ridiculous—more, it is sacrilegious. The mother of Jesus is represented as sitting in a chair with the infant child in her lap, with a "halo" about his head and sometimes, one about her own. There is no scriptural authority for such a representation; indeed there is no foundation for such a thing as likeness. It is all man's conception. Another is the representation of the apostles as sitting at a table while at the "Lord's Supper," whereas they simply reclined on a couch; hence Jesus' feet were farthest from the table when the woman who anointed them "came behind Him" and performed that act, while he was "at meat" at Simon's house. Fancy in holy things is very well, perhaps, for the individual; but may be a dangerous thing if taught. Pictures are good in their place; if they are true and do not encroach upon holy ground. They are inappropriate, generally, in the house of God, and especially so in the Bible. As illustrations, in teaching, they may be useful; always providing that they do not propose to represent holy things and scriptural doctrines. There is a line somewhere, and it would seem best to draw it here. We should be careful, on the other hand, what we allow in our homes. The minutes of the sixtieth annual session of the "Zion Rest (Primitive) Baptist Association," make some remarkable revelations. There are now but five churches in the body, four in East Mississippi and one in Alabama—the latter was not represented. No correspondence was received, but messengers from other associations—so it seems there are several somewhere. If these are no larger than Zion Rest, all are in a fair way of having their "candle-sticks removed"—its total membership being reported at 44, and contributions \$12.25. Statistics further: baptized, none; received by letter, none; etc. Surely this is not "primitive," for the early churches were progressive. D.

CHRONICLES.

It is ridiculous—more, it is sacrilegious. The mother of Jesus is represented as sitting in a chair with the infant child in her lap, with a "halo" about his head and sometimes, one about her own. There is no scriptural authority for such a representation; indeed there is no foundation for such a thing as likeness. It is all man's conception. Another is the representation of the apostles as sitting at a table while at the "Lord's Supper," whereas they simply reclined on a couch; hence Jesus' feet were farthest from the table when the woman who anointed them "came behind Him" and performed that act, while he was "at meat" at Simon's house. Fancy in holy things is very well, perhaps, for the individual; but may be a dangerous thing if taught. Pictures are good in their place; if they are true and do not encroach upon holy ground. They are inappropriate, generally, in the house of God, and especially so in the Bible. As illustrations, in teaching, they may be useful; always providing that they do not propose to represent holy things and scriptural doctrines. There is a line somewhere, and it would seem best to draw it here. We should be careful, on the other hand, what we allow in our homes. The minutes of the sixtieth annual session of the "Zion Rest (Primitive) Baptist Association," make some remarkable revelations. There are now but five churches in the body, four in East Mississippi and one in Alabama—the latter was not represented. No correspondence was received, but messengers from other associations—so it seems there are several somewhere. If these are no larger than Zion Rest, all are in a fair way of having their "candle-sticks removed"—its total membership being reported at 44, and contributions \$12.25. Statistics further: baptized, none; received by letter, none; etc. Surely this is not "primitive," for the early churches were progressive. D.

CHRONICLES.

It is ridiculous—more, it is sacrilegious. The mother of Jesus is represented as sitting in a chair with the infant child in her lap, with a "halo" about his head and sometimes, one about her own. There is no scriptural authority for such a representation; indeed there is no foundation for such a thing as likeness. It is all man's conception. Another is the representation of the apostles as sitting at a table while at the "Lord's Supper," whereas they simply reclined on a couch; hence Jesus' feet were farthest from the table when the woman who anointed them "came behind Him" and performed that act, while he was "at meat" at Simon's house. Fancy in holy things is very well, perhaps, for the individual; but may be a dangerous thing if taught. Pictures are good in their place; if they are true and do not encroach upon holy ground. They are inappropriate, generally, in the house of God, and especially so in the Bible. As illustrations, in teaching, they may be useful; always providing that they do not propose to represent holy things and scriptural doctrines. There is a line somewhere, and it would seem best to draw it here. We should be careful, on the other hand, what we allow in our homes. The minutes of the sixtieth annual session of the "Zion Rest (Primitive) Baptist Association," make some remarkable revelations. There are now but five churches in the body, four in East Mississippi and one in Alabama—the latter was not represented. No correspondence was received, but messengers from other associations—so it seems there are several somewhere. If these are no larger than Zion Rest, all are in a fair way of having their "candle-sticks removed"—its total membership being reported at 44, and contributions \$12.25. Statistics further: baptized, none; received by letter, none; etc. Surely this is not "primitive," for the early churches were progressive. D.

CHRONICLES.

It is ridiculous—more, it is sacrilegious. The mother of Jesus is represented as sitting in a chair with the infant child in her lap, with a "halo" about his head and sometimes, one about her own. There is no scriptural authority for such a representation; indeed there is no foundation for such a thing as likeness. It is all man's conception. Another is the representation of the apostles as sitting at a table while at the "Lord's Supper," whereas they simply reclined on a couch; hence Jesus' feet were farthest from the table when the woman who anointed them "came behind Him" and performed that act, while he was "at meat" at Simon's house. Fancy in holy things is very well, perhaps, for the individual; but may be a dangerous thing if taught. Pictures are good in their place; if they are true and do not encroach upon holy ground. They are inappropriate, generally, in the house of God, and especially so in the Bible. As illustrations, in teaching, they may be useful; always providing that they do not propose to represent holy things and scriptural doctrines. There is a line somewhere, and it would seem best to draw it here. We should be careful, on the other hand, what we allow in our homes. The minutes of the sixtieth annual session of the "Zion Rest (Primitive) Baptist Association," make some remarkable revelations. There are now but five churches in the body, four in East Mississippi and one in Alabama—the latter was not represented. No correspondence was received, but messengers from other associations—so it seems there are several somewhere. If these are no larger than Zion Rest, all are in a fair way of having their "candle-sticks removed"—its total membership being reported at 44, and contributions \$12.25. Statistics further: baptized, none; received by letter, none; etc. Surely this is not "primitive," for the early churches were progressive. D.

CHRONICLES.

It is ridiculous—more, it is sacrilegious. The mother of Jesus is represented as sitting in a chair with the infant child in her lap, with a "halo" about his head and sometimes, one about her own. There is no scriptural authority for such a representation; indeed there is no foundation for such a thing as likeness. It is all man's conception. Another is the representation of the apostles as sitting at a table while at the "Lord's Supper," whereas they simply reclined on a couch; hence Jesus' feet were farthest from the table when the woman who anointed them "came behind Him" and performed that act, while he was "at meat" at Simon's house. Fancy in holy things is very well, perhaps, for the individual; but may be a dangerous thing if taught. Pictures are good in their place; if they are true and do not encroach upon holy ground. They are inappropriate, generally, in the house of God, and especially so in the Bible. As illustrations, in teaching, they may be useful; always providing that they do not propose to represent holy things and scriptural doctrines. There is a line somewhere, and it would seem best to draw it here. We should be careful, on the other hand, what we allow in our homes. The minutes of the sixtieth annual session of the "Zion Rest (Primitive) Baptist Association," make some remarkable revelations. There are now but five churches in the body, four in East Mississippi and one in Alabama—the latter was not represented. No correspondence was received, but messengers from other associations—so it seems there are several somewhere. If these are no larger than Zion Rest, all are in a fair way of having their "candle-sticks removed"—its total membership being reported at 44, and contributions \$12.25. Statistics further: baptized, none; received by letter, none; etc. Surely this is not "primitive," for the early churches were progressive. D.

CHRONICLES.

It is ridiculous—more, it is sacrilegious. The mother of Jesus is represented as sitting in a chair with the infant child in her lap, with a "halo" about his head and sometimes, one about her own. There is no scriptural authority for such a representation; indeed there is no foundation for such a thing as likeness. It is all man's conception. Another is the representation of the apostles as sitting at a table while at the "Lord's Supper," whereas they simply reclined on a couch; hence Jesus' feet were farthest from the table when the woman who anointed them "came behind Him" and performed that act, while he was "at meat" at Simon's house. Fancy in holy things is very well, perhaps, for the individual; but may be a dangerous thing if taught. Pictures are good in their place; if they are true and do not encroach upon holy ground. They are inappropriate, generally, in the house of God, and especially so in the Bible. As illustrations, in teaching, they may be useful; always providing that they do not propose to represent holy things and scriptural doctrines. There is a line somewhere, and it would seem best to draw it here. We should be careful, on the other hand, what we allow in our homes. The minutes of the sixtieth annual session of the "Zion

W. M. U. Department.

MISS MARY P. HACKETT, Editor.

My Soul's Appeal.

At thy feet, oh, Christ I kneel,
And my bruised heart I feel
Thou, with look of love canst heal.
Shamed am I—though not afraid,
Since I know thou'lt not upbraid—
Once I sought for human aid.
Human aid! A broken reed,
Caring naught its own to heed,
Scarcely could know my spirit's need.
But from scorn, there sudden grew
Pity deep, for well I knew
Only Thou couldst lead us through
All of life's dense, dark night.
To Thee we clasp our hands,
And our sins with grief confessed.
So to Thee, oh, Christ I kneel,
Knowing now that Thou dost heal.
From the joy within, I feel
Thou hast heard my soul's appeal.
KATE CABANISS,
Clinton, Miss.

Topic for Study.

The prayer card, announcing Mission Topic for study this month, has not yet been received. We shall try to give it next week, however, together with some information as to the field.

A Letter.

DEAR MISS MARY:—Quite a familiar greeting for one unacquainted, but should not children of the same household know each other? Already, through the W. M. U. Department of THE RECORD, do I feel that I know you and with the many other sisters, do I join in prayer for God to uphold you with His hands, and give you divine guidance and wisdom in conducting this important department, for the best promotion of His Kingdom. I think THE RECORD greatly improved in its new style and dress, and am so glad we have a department. For, of course, we all "love to talk," but in our own private sphere. We have a good society and I feel greatly interested in our mission work. While the great foreign and domestic developments, may be, and no doubt are, "signs of the times" and fulfillment of Bible prophecy, we must not sit still and watch, only, but must work to uphold the glorious Kingdom of God, throw more light in the darkness and help prepare the Christian world to fight the great anti-Christ, which is surely coming. It will be pleasant to read the different ideas and suggestions of the sisters and I think each society will be greatly improved and hope each member while she prays for the edification to conduct well this department, will help her prayers to be answered, by feeling a partial responsibility herself for its success. In common sympathy with many others, my time is greatly occupied by household duties and trying to gratify the desires of two precious babes. So I haven't time to search the flower garden of language and arrange a beautiful bouquet of words with which to express my thoughts, but only write them as they present themselves. Hope many others will do the same.

Mrs. LUTIE B. MONTAGUE,
Hattiesburg, Miss.

From Vice-President of Chickasaw Association.

DEAR MISS MARY:—As Vice-President of W. M. U. in the Chickasaw Association, I desire to make an appeal, through our columns, to the pastors of the churches of this association, in which no societies exist, and request them to urge upon the ladies of their membership the importance of an immediate organization.

In reading the report of the Secretary of the Central Committee, for the quarter that closed October 1, 1906, I was disappointed to observe that but two societies of this association were heard from. It is true these came up with a noble record, but I desire that we shall make a far better showing at the closing of the present quarter.

Of the twenty-five societies that once composed this association of societies, to all of which letters of inquiry have been sent, but seven have responded. Of these, two are at work, merely existing, two disorganized, and two abandoned. I trust this sad state of affairs may impel our pastors to aid in this work, by calling the attention of the ladies to the necessity of immediate action, not only among their own ranks, but see to it that the children in the congregation may be formed into bands, and thus early trained to employ "little hands and little hearts" in the Master's work.

Yours in the cause,
VICE-PRESIDENT,
Stone College, Meridian, Miss.
Way Our Society Did Not Disband.

(concluded.)

Then little Miss White spoke up again, "O Lord, we do want to bring in all the tithes, but there are so many little mouths that must be fed; and so many little bodies that must be clothed, that when that is done there is little left over."

And then he just gave us the Bible way of doing these things. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered you. The tenth part shall be holy unto the Lord."

Just then up spoke Miss Wilson, who hadn't said anything before. "But, Lord, there is so much to do at home. There are heathen at our own doors—the poor and the needy, right here, suffering for food and clothing. Does not charity begin at home?"

And his answer came quick and strong. "These ought ye to have done, and not to have left the other undone."

Then Miss Hunter, who don't believe in foreign missions, but who had stopped in with Miss Peterson, asked, "Lord, have we not all we can do in sustaining our home missionaries in their weak, struggling churches? Isn't it better to give all we can spare to spreading the gospel in our own land, where it is so much needed?"

"Go ye, teach all nations," he said, mighty positive. "Go ye into all the world and preach the gospel to every creature."

It appeared as if he had touched everybody's almost except mine, so I just swallowed the lump that was in my throat and said, "Dear Lord, I have the gospel, and I'd do anything I could to help. I'd go to

missionary meeting rain or shine; I'd willing give a tenth of all I have; and I'd pray at home for 'em all, but when it comes to praying in meeting, O Lord, I just can't do that; I hain't no gift in prayer."

And I thought maybe, if I'd do everything else willing, he'd say that was enough, 'cause of my timidity, but he just told me plain, "If any man will not take up his cross and follow me, he cannot be my disciple."

And I was that silly I was afraid he didn't understand my feelings, and so I said, "Yes, Lord, I do want to take up my cross, and I wouldn't go to anything day three before men; but when I try to pray in meeting I just get so flustered I don't rightly know what to say."

And he settled that by saying, "Who hath made man's mouth? Have not I, the Lord? Now, therefore, go, and I will be with thee, and teach thee what thou shalt say." And then I remembered what Paul said, "Like wise, also, the Spirit helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us."

So I didn't open my mouth again. But Miss Barton had one more trouble, and said, "Lord, if we only had somebody to lead our meetings we might keep together, but there is no one willing to even try but me and I am not capable of doing it."

And again came his offer to help. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. I, the Lord, will hold thy right hand, saying unto thee, 'Fear not, I will help thee.'"

And then when our mouths were all stopped with his arguments, the loving Savior, with such a look of sadness and tenderness as he must have had when he was weeping over Jerusalem, said, "O, my people, what have I done unto thee? Ye have said, 'It is vain to serve God.'"

"I gave my life for thee. My precious blood I shed. That thou might'st be ransomed. And I called from the dead. I gave, I gave my life for thee. What hath thou done for me?"

And his voice was so sweet and pleading-like that the tears streamed down all our faces, and I couldn't stand it a minute longer, but just got right up in my seat and blurted out: "Nothing at all, dear Lord; just nothing at all. God be merciful to us poor sinners!"

And then I heard a sort of titter behind me, and would you believe it? there I was standing and crying right in our own meeting, and the women were singing the second verse of that hymn, and then I knew I'd been asleep in meeting and had dreamed all that, while Miss Barton was reading that long psalm.

If it hadn't been for the dream itself I'd have felt most awfully pestered, but I was so lifted up above common feelings that I didn't care for nothing of that kind. But when it was done singing I just got right up, without waiting for 'em to introduce disbanding, and I told 'em how the Lord had appeared to us, and of all the excuses we'd made to him for not keeping up our society, and how thinny they looked when he saw 'em.

Up then came to the judgment bar of God, and how we would have the gospel, and I'd do anything I could to help. I'd go to

missionary meeting rain or shine; I'd willing give a tenth of all I have; and I'd pray at home for 'em all, but when it comes to praying in meeting, O Lord, I just can't do that; I hain't no gift in prayer."

And I thought maybe, if I'd do everything else willing, he'd say that was enough, 'cause of my timidity, but he just told me plain, "If any man will not take up his cross and follow me, he cannot be my disciple."

And I was that silly I was afraid he didn't understand my feelings, and so I said, "Yes, Lord, I do want to take up my cross, and I wouldn't go to anything day three before men; but when I try to pray in meeting I just get so flustered I don't rightly know what to say."

And he settled that by saying, "Who hath made man's mouth? Have not I, the Lord? Now, therefore, go, and I will be with thee, and teach thee what thou shalt say." And then I remembered what Paul said, "Like wise, also, the Spirit helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us."

So I didn't open my mouth again. But Miss Barton had one more trouble, and said, "Lord, if we only had somebody to lead our meetings we might keep together, but there is no one willing to even try but me and I am not capable of doing it."

And again came his offer to help. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. I, the Lord, will hold thy right hand, saying unto thee, 'Fear not, I will help thee.'"

And then when our mouths were all stopped with his arguments, the loving Savior, with such a look of sadness and tenderness as he must have had when he was weeping over Jerusalem, said, "O, my people, what have I done unto thee? Ye have said, 'It is vain to serve God.'"

"I gave my life for thee. My precious blood I shed. That thou might'st be ransomed. And I called from the dead. I gave, I gave my life for thee. What hath thou done for me?"

And his voice was so sweet and pleading-like that the tears streamed down all our faces, and I couldn't stand it a minute longer, but just got right up in my seat and blurted out: "Nothing at all, dear Lord; just nothing at all. God be merciful to us poor sinners!"

And then I heard a sort of titter behind me, and would you believe it? there I was standing and crying right in our own meeting, and the women were singing the second verse of that hymn, and then I knew I'd been asleep in meeting and had dreamed all that, while Miss Barton was reading that long psalm.

If it hadn't been for the dream itself I'd have felt most awfully pestered, but I was so lifted up above common feelings that I didn't care for nothing of that kind. But when it was done singing I just got right up, without waiting for 'em to introduce disbanding, and I told 'em how the Lord had appeared to us, and of all the excuses we'd made to him for not keeping up our society, and how thinny they looked when he saw 'em.

Up then came to the judgment bar of God, and how we would have the gospel, and I'd do anything I could to help. I'd go to

missionary meeting rain or shine; I'd willing give a tenth of all I have; and I'd pray at home for 'em all, but when it comes to praying in meeting, O Lord, I just can't do that; I hain't no gift in prayer."

And I thought maybe, if I'd do everything else willing, he'd say that was enough, 'cause of my timidity, but he just told me plain, "If any man will not take up his cross and follow me, he cannot be my disciple."

And I was that silly I was afraid he didn't understand my feelings, and so I said, "Yes, Lord, I do want to take up my cross, and I wouldn't go to anything day three before men; but when I try to pray in meeting I just get so flustered I don't rightly know what to say."

And he settled that by saying, "Who hath made man's mouth? Have not I, the Lord? Now, therefore, go, and I will be with thee, and teach thee what thou shalt say." And then I remembered what Paul said, "Like wise, also, the Spirit helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us."

So I didn't open my mouth again. But Miss Barton had one more trouble, and said, "Lord, if we only had somebody to lead our meetings we might keep together, but there is no one willing to even try but me and I am not capable of doing it."

And again came his offer to help. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. I, the Lord, will hold thy right hand, saying unto thee, 'Fear not, I will help thee.'"

And then when our mouths were all stopped with his arguments, the loving Savior, with such a look of sadness and tenderness as he must have had when he was weeping over Jerusalem, said, "O, my people, what have I done unto thee? Ye have said, 'It is vain to serve God.'"

"I gave my life for thee. My precious blood I shed. That thou might'st be ransomed. And I called from the dead. I gave, I gave my life for thee. What hath thou done for me?"

And his voice was so sweet and pleading-like that the tears streamed down all our faces, and I couldn't stand it a minute longer, but just got right up in my seat and blurted out: "Nothing at all, dear Lord; just nothing at all. God be merciful to us poor sinners!"

And then I heard a sort of titter behind me, and would you believe it? there I was standing and crying right in our own meeting, and the women were singing the second verse of that hymn, and then I knew I'd been asleep in meeting and had dreamed all that, while Miss Barton was reading that long psalm.

If it hadn't been for the dream itself I'd have felt most awfully pestered, but I was so lifted up above common feelings that I didn't care for nothing of that kind. But when it was done singing I just got right up, without waiting for 'em to introduce disbanding, and I told 'em how the Lord had appeared to us, and of all the excuses we'd made to him for not keeping up our society, and how thinny they looked when he saw 'em.

Up then came to the judgment bar of God, and how we would have the gospel, and I'd do anything I could to help. I'd go to

missionary meeting rain or shine; I'd willing give a tenth of all I have; and I'd pray at home for 'em all, but when it comes to praying in meeting, O Lord, I just can't do that; I hain't no gift in prayer."

And I thought maybe, if I'd do everything else willing, he'd say that was enough, 'cause of my timidity, but he just told me plain, "If any man will not take up his cross and follow me, he cannot be my disciple."

And I was that silly I was afraid he didn't understand my feelings, and so I said, "Yes, Lord, I do want to take up my cross, and I wouldn't go to anything day three before men; but when I try to pray in meeting I just get so flustered I don't rightly know what to say."

And he settled that by saying, "Who hath made man's mouth? Have not I, the Lord? Now, therefore, go, and I will be with thee, and teach thee what thou shalt say." And then I remembered what Paul said, "Like wise, also, the Spirit helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us."

So I didn't open my mouth again. But Miss Barton had one more trouble, and said, "Lord, if we only had somebody to lead our meetings we might keep together, but there is no one willing to even try but me and I am not capable of doing it."

And again came his offer to help. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. I, the Lord, will hold thy right hand, saying unto thee, 'Fear not, I will help thee.'"

And then when our mouths were all stopped with his arguments, the loving Savior, with such a look of sadness and tenderness as he must have had when he was weeping over Jerusalem, said, "O, my people, what have I done unto thee? Ye have said, 'It is vain to serve God.'"

"I gave my life for thee. My precious blood I shed. That thou might'st be ransomed. And I called from the dead. I gave, I gave my life for thee. What hath thou done for me?"

And his voice was so sweet and pleading-like that the tears streamed down all our faces, and I couldn't stand it a minute longer, but just got right up in my seat and blurted out: "Nothing at all, dear Lord; just nothing at all. God be merciful to us poor sinners!"

And then I heard a sort of titter behind me, and would you believe it? there I was standing and crying right in our own meeting, and the women were singing the second verse of that hymn, and then I knew I'd been asleep in meeting and had dreamed all that, while Miss Barton was reading that long psalm.

If it hadn't been for the dream itself I'd have felt most awfully pestered, but I was so lifted up above common feelings that I didn't care for nothing of that kind. But when it was done singing I just got right up, without waiting for 'em to introduce disbanding, and I told 'em how the Lord had appeared to us, and of all the excuses we'd made to him for not keeping up our society, and how thinny they looked when he saw 'em.

Up then came to the judgment bar of God, and how we would have the gospel, and I'd do anything I could to help. I'd go to

missionary meeting rain or shine; I'd willing give a tenth of all I have; and I'd pray at home for 'em all, but when it comes to praying in meeting, O Lord, I just can't do that; I hain't no gift in prayer."

And I thought maybe, if I'd do everything else willing, he'd say that was enough, 'cause of my timidity, but he just told me plain, "If any man will not take up his cross and follow me, he cannot be my disciple."

And I was that silly I was afraid he didn't understand my feelings, and so I said, "Yes, Lord, I do want to take up my cross, and I wouldn't go to anything day three before men; but when I try to pray in meeting I just get so flustered I don't rightly know what to say."

And he settled that by saying, "Who hath made man's mouth? Have not I, the Lord? Now, therefore, go, and I will be with thee, and teach thee what thou shalt say." And then I remembered what Paul said, "Like wise, also, the Spirit helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us."

So I didn't open my mouth again. But Miss Barton had one more trouble, and said, "Lord, if we only had somebody to lead our meetings we might keep together, but there is no one willing to even try but me and I am not capable of doing it."

And again came his offer to help. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. I, the Lord, will hold thy right hand, saying unto thee, 'Fear not, I will help thee.'"

And then when our mouths were all stopped with his arguments, the loving Savior, with such a look of sadness and tenderness as he must have had when he was weeping over Jerusalem, said, "O, my people, what have I done unto thee? Ye have said, 'It is vain to serve God.'"

"I gave my life for thee. My precious blood I shed. That thou might'st be ransomed. And I called from the dead. I gave, I gave my life for thee. What hath thou done for me?"

And his voice was so sweet and pleading-like that the tears streamed down all our faces, and I couldn't stand it a minute longer, but just got right up in my seat and blurted out: "Nothing at all, dear Lord; just nothing at all. God be merciful to us poor sinners!"

And then I heard a sort of titter behind me, and would you believe it? there I was standing and crying right in our own meeting, and the women were singing the second verse of that hymn, and then I knew I'd been asleep in meeting and had dreamed all that, while Miss Barton was reading that long psalm.

If it hadn't been for the dream itself I'd have felt most awfully pestered, but I was so lifted up above common feelings that I didn't care for nothing of that kind. But when it was done singing I just got right up, without waiting for 'em to introduce disbanding, and I told 'em how the Lord had appeared to us, and of all the excuses we'd made to him for not keeping up our society, and how thinny they looked when he saw 'em.

Up then came to the judgment bar of God, and how we would have the gospel, and I'd do anything I could to help. I'd go to

missionary meeting rain or shine; I'd willing give a tenth of all I have; and I'd pray at home for 'em all, but when it comes to praying in meeting, O Lord, I just can't do that; I hain't no gift in prayer."

And I thought maybe, if I'd do everything else willing, he'd say that was enough, 'cause of my timidity, but he just told me plain, "If any man will not take up his cross and follow me, he cannot be my disciple."

And I was that silly I was afraid he didn't understand my feelings, and so I said, "Yes, Lord, I do want to take up my cross, and I wouldn't go to anything day three before men; but when I try to pray in meeting I just get so flustered I don't rightly know what to say."

And he settled that by saying, "Who hath made man's mouth? Have not I, the Lord? Now, therefore, go, and I will be with thee, and teach thee what thou shalt say." And then I remembered what Paul said, "Like wise, also, the Spirit helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us."

So I didn't open my mouth again. But Miss Barton had one more trouble, and said, "Lord, if we only had somebody to lead our meetings we might keep together, but there is no one willing to even try but me and I am not capable of doing it."

And again came his offer to help. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. I, the Lord, will hold thy right hand, saying unto thee, 'Fear not, I will help thee.'"

And then when our mouths were all stopped with his arguments, the loving Savior, with such a look of sadness and tenderness as he must have had when he was weeping over Jerusalem, said, "O, my people, what have I done unto thee? Ye have said, 'It is vain to serve God.'"

"I gave my life for thee. My precious blood I shed. That thou might'st be ransomed. And I called from the dead. I gave, I gave my life for thee. What hath thou done for me?"

And his voice was so sweet and pleading-like that the tears streamed down all our faces, and I couldn't stand it a minute longer, but just got right up in my seat and blurted out: "Nothing at all, dear Lord; just nothing at all. God be merciful to us poor sinners!"

And then I heard a sort of titter behind me, and would you believe it? there I was standing and crying right in our own meeting, and the women were singing the second verse of that hymn, and then I knew I'd been asleep in meeting and had dreamed all that, while Miss Barton was reading that long psalm.

If it hadn't been for the dream itself I'd have felt most awfully pestered, but I was so lifted up above common feelings that I didn't care for nothing of that kind. But when it was done singing I just got right up, without waiting for 'em to introduce disbanding, and I told 'em how the Lord had appeared to us, and of all the excuses we'd made to him for not keeping up our society, and how thinny they looked when he saw 'em.

Up then came to the judgment bar of God, and how we would have the gospel, and I'd do anything I could to help. I'd go to

missionary meeting rain or shine; I'd willing give a tenth of all I have; and I'd pray at home for 'em all, but when it comes to praying in meeting, O Lord, I just can't do that; I hain't no gift in prayer."

And I thought maybe, if I'd do everything else willing, he'd say that was enough, 'cause of my timidity, but he just told me plain, "If any man will not take up his cross and follow me, he cannot be my disciple."

And I was that silly I was afraid he didn't understand my feelings, and so I said, "Yes, Lord, I do want to take up my cross, and I wouldn't go to anything day three before men; but when I try to pray in meeting I just get so flustered I don't rightly know what to say."

And he settled that by saying, "Who hath made man's mouth? Have not I, the Lord? Now, therefore, go, and I will be with thee, and teach thee what thou shalt say." And then I remembered what Paul said, "Like wise, also, the Spirit helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us."

So I didn't open my mouth again. But Miss Barton had one more trouble, and said, "Lord, if we only had somebody to lead our meetings we might keep together, but there is no one willing to even try but me and I am not capable of doing it."

And again came his offer to help. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. I, the Lord, will hold thy right hand, saying unto thee, 'Fear not, I will help thee.'"

And then when our mouths were all stopped with his arguments, the loving Savior, with such a look of sadness and tenderness as he must have had when he was weeping over Jerusalem, said, "O, my people, what have I done unto thee? Ye have said, 'It is vain to serve God.'"

"I gave my life for thee. My precious blood I shed. That thou might'st be ransomed. And I called from the dead. I gave, I gave my life for thee. What hath thou done for me?"

And his voice was so sweet and pleading-like that the tears streamed down all our faces, and I couldn't stand it a minute longer, but just got right up in my seat and blurted out: "Nothing at all, dear Lord; just nothing at all. God be merciful to us poor sinners!"

And then I heard a sort of titter behind me, and would you believe it? there I was standing and crying right in our own meeting, and the women were singing the second verse of that hymn, and then I knew I'd been asleep in meeting and had dreamed all that, while Miss Barton was reading that long psalm.

If it hadn't been for the dream itself I'd have felt most awfully pestered, but I was so lifted up above common feelings that I didn't care for nothing of that kind. But when it was done singing I just got right up, without waiting for 'em to introduce disbanding, and I told 'em how the Lord had appeared to us, and of all the excuses we'd made to him for not keeping up our society, and how thinny they looked when he saw 'em.

Up then came to the judgment bar of God, and how we would have the gospel, and I'd do anything I could to help. I'd go to

missionary meeting rain or shine; I'd willing give a tenth of all I have; and I'd pray at home for 'em all, but when it comes to praying in meeting, O Lord, I just can't do that; I hain't no gift in prayer."

And I thought maybe, if I'd do everything else willing, he'd say that was enough, 'cause of my timidity, but he just told me plain, "If any man will not take up his cross and follow me, he cannot be my disciple."

And I was that silly I was afraid he didn't understand my feelings, and so I said, "Yes, Lord, I do want to take up my cross, and I wouldn't go to anything day three before men; but when I try to pray in meeting I just get so flustered I don't rightly know what to say."

And he settled that by saying, "Who hath made man's mouth? Have not I, the Lord? Now, therefore, go, and I will be with thee, and teach thee what thou shalt say." And then I remembered what Paul said, "Like wise, also, the Spirit helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us."

So I didn't open my mouth again. But Miss Barton had one more trouble, and said, "Lord, if we only had somebody to lead our meetings we might keep together, but there is no one willing to even try but me and I am not capable of doing it."

And again came his offer to help. "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. I, the Lord, will hold thy right hand, saying unto thee, 'Fear not, I will help thee.'"

And then when our mouths were all stopped with his arguments, the loving Savior, with such a look of sadness and tenderness as he must have had when he was weeping over Jerusalem, said, "O, my people, what have I done unto thee? Ye have said, 'It is vain to serve God.'"

"I gave my life for thee. My precious blood I shed. That thou might'st be ransomed. And I called from the dead. I gave, I gave my life for thee. What hath thou done for me?"

And his voice was so sweet and pleading-like that the tears streamed down all our faces, and I couldn't stand it a minute longer, but just got right up in my seat and blurted out: "Nothing at all, dear Lord; just nothing at all. God be merciful to us poor sinners!"

And then I heard a sort of titter behind me, and would you believe it? there I was standing and crying right in our own meeting, and the women were singing the second verse of that hymn, and then I knew I'd been asleep in meeting and had dreamed all that, while Miss Barton was reading that long psalm.

If it hadn't been for the dream itself I'd have felt most awfully pestered, but I was so lifted up above common feelings that I didn't care for nothing of that kind. But when it was done singing I just got right up, without waiting for 'em to introduce disbanding, and I told 'em how the Lord had appeared to us, and of all the excuses we'd made to him for not keeping up our society, and how thinny they looked when he saw 'em.

Up then came to the judgment bar of God, and how we would have the gospel, and I'd do anything I could to help. I'd go to

missionary meeting rain or shine; I'd willing give a tenth of all I have; and I'd pray at home for 'em all, but when it comes to praying in meeting, O Lord, I just can't do that; I hain't no gift in prayer."

And I thought maybe, if I'd do everything else willing, he'd say that was enough, 'cause of my timidity, but he just told me plain, "If any man will not take up his cross and follow me, he cannot be my disciple."

And I was that silly I was afraid he didn't understand my feelings, and so I said, "Yes, Lord, I do want to take up my cross, and I wouldn't go to anything day three before men; but when I try to pray in meeting I just get so flustered I don't rightly know what to say."

And he settled that by saying, "Who hath made man's mouth? Have not I, the Lord? Now, therefore, go, and I will be with thee, and teach thee what thou shalt say." And then I remembered what Paul said, "Like wise, also, the Spirit helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us."

So I didn't open my mouth again. But Miss Barton had one more trouble, and said, "Lord, if we only had somebody to lead our meetings we might keep together, but there is no one willing to even try but me and I am not capable of doing it."

And again came his offer to help. "If any man lack wisdom, let him ask of God, who giveth to all

DIED

Mary Ann Smith, wife of Louis C. Smith, Jr., departed this life at their home near Avon, Clarke county, Miss., on the 20th of October, 1896, at 4 p. m.; aged 85 years, 7 months and 6 days. Her maiden name was McNeill. She was a niece of C. C. McNeill, the present treasurer of this (Clarke) county.

She had been married 14 years less three days. She was the mother of eight children. Only three are left to mourn with their father. She was a member of Mt. Olive Baptist church. Her body was interred on the 21st in the "McNeill Cemetery." The writer performed the burial service: Text: Matt. 24:44 "Be ye also ready." Hymn: "And Must This Body Die."

The congregation was large and sympathetic. May God sanctify our sorrows to His glory and our good, and bless the sad father and poor little orphans.

Fraternally,

J. L. WILLIAMS.
Roy, Miss.

MRS. P. A. NEWMAN.

On the morning of July 15, 1896, at the home of her daughter, Mrs. Geo. W. Mimms, in Utica, Miss., this good woman fell asleep in Jesus in the sixty-sixth year of her age.

Sister Newman was one of six children born to James and Caroline Bolls and the sister of Eld. W. W. Bolls, who preceded her but little more than five months to the saints everlasting home.

Her home in Warren county, Miss., was a model one. Here, twenty-two years ago, she was left a widow with three small children. Blessed with a good degree of intelligence, splendid business capacity, a determined will, and a noble Christian character, she surmounted many of life's difficulties before which others would have halted and failed. Her children were her jewels. To them her watchful care was given, thus imparting that training and education which enables them to-day to reflect so worthily in their pious Christian lives, that credit so justly due a devoted and Godly Christian mother.

Her church membership was with the old Antioch church in Warren county, and though the church was distant from her home twelve miles, she was so punctual in attendance as rarely to miss a meeting. The church and community feel most keenly the loss sustained in her death. She was ready with a willing hand and heart for every good work. The poor will miss her sadly. The tribute of respect paid by the servants at the old home was beautiful and impressive. The gathered congregations will no more meet her welcome smiles or enjoy her sweet communion on earth, for she has gone, as we believe.

"Where congregations ne'er break up
And Sabbaths never end."

She is gone! But there is a voice which speaks from heaven, saying: "Blessed are the dead which die in the Lord, from hence forth, yea, saith the Spirit, they rest from their labors and their sorrow."

"Death hath made no breach
In love and sympathy in hope and trust:
No outward sigh or sound our ears can reach;
But there's an inward spiritual speech
That greets us still, though mortal ton."

It bids us do the work that they laid down:
Take up the song where they broke off

the strain:
"Journeying till we reach the heavenly town
Where are laid up our treasures and our crown.
Our dear loved lost ones shall be found again."

In this sore bereavement we commend the aged mother, the affectionate brothers and sisters and the dear devoted children to God and to the Word of His grace which is able to build them up and give them an inheritance among all them that are sanctified.
I. H. A.
Clinton, Miss., October, 1896.

Near Tombulba, Miss., Oct. 13, 1896, William Elijah Sims, son of M. W. Sims and O. M. Sims, at the age of 16 years and two days. Elijah was taken July 5, with cancer or tumor on the brain. He lingered and suffered until Oct. 13, when he was relieved by death, and was followed by his weeping and broken hearted parents, brothers and sisters, and a large concourse of relatives and friends, to Old Salem Church, near Tombulba, Old Town, where all that was mortal was laid to rest, there to wait until God shall bid it rise. William was a good boy, kind and affectionate to his father and mother, brothers and sisters. He was, indeed, the hope of his father, the joy of his mother and a light and joy of the household—but Elijah is gone, and we trust, to a world of light and bliss where there is no weeping, but all is joy and peace through Jesus Christ our Lord; then let us dry our tears and weep no more, but say and feel the will of God be done.

Composed by his father—
Then sleep on my son, for I long
To go to you bright world so fair,
Where Christ is true, for I am sure
There will be no parting there.

We commend the bereaved family to God for He alone can heal the broken heart.

I. E. BRUNSON.

MONEY FOR INVALIDS.

Mr. Editor:—I feel it my duty to inform others of my success. Was an invalid many years, but cured myself with the Vapor Bath Cabinet. I then took an agency. First year I sold a profit of \$10, in four weeks 72, profit \$150. Everybody, sick or well buys. They furnish Turkish or Medicated Vapor Baths right at home, renovate the system, beautify the skin, and absolutely cure Colds, Rheumatism, La Grippe, Neuralgia, Malaria, Catarrh and all Blood, Nerve and Kidney Diseases. Anyone who can't get well, by writing E. World Mfg. Co., Columbus, O. Why be sick or poor with such chances open?

HATTIESBURG, MISS.—We, the undersigned citizens of Hattiesburg, are well acquainted with a number of gentlemen in this town and vicinity who have been using Hall's Remedy or Hog Cholera. So far as we are informed, it is giving universal satisfaction.

W. M. Conner, Merchant; B. M. Moffett, Confectioner; W. L. Pack, Salesman; W. A. Robinson, Editor News; D. D. Carter, Postmaster.

We are shipping to all parts of the country, and have nothing but good reports.

WANTED—Several faithful men and women to travel for responsible established house in Mississippi. Salary \$750 and expenses. Position permanent. Reference. Enclose self-addressed stamped envelope. The National Star Insurance Bldg., Chicago.

Do you freckle sometimes? Are you freckled all the time, in freckle season and out?—HEISKELL'S Ointment removes freckles and cures all skin eruptions.

HEISKELL'S Soap keeps the skin white, smooth and healthy. Ointment 50c., Soap 25c. At drug stores or by mail. JOHNSON, BULLOCK & CO., 551 Commerce St., Philadelphia.

WANTED—Several faithful men and women to travel for responsible established house in Mississippi. Salary \$750 and expenses. Position permanent. Reference. Enclose self-addressed stamped envelope. The National Star Insurance Bldg., Chicago.

TO TEACHERS—Competent

positions should write The School Agency, Birmingham, Ala., for circulars. It aids schools to secure teachers free of cost, and teachers to secure throughout the South and Southwest.

RAILROADS.



If You Are
Going
Anywhere
East
Southeast
or
Northeast

Louisville &
Nashville R. R.

TRADE MARK—REGISTERED IN
U. S. PATENT OFFICE, Feb. 14, 1894, Serial No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.



MEMPHIS AND CHARLESTON
RAILROAD.

Memphis to the East, via the
Shenandoah Valley Route.

MEMPHIS AND NEW YORK LIMITED.

Ar Memphis	Ar Chattanooga	Ar Knoxville	Ar Washington	Ar Baltimore	Ar Philadelphia	Ar New York
9:15 p m	7:05 a m	7:00 a m	7:00 a m	7:00 a m	10:25 a m	12:50 p m
Ar Chattanooga	Ar Knoxville	Ar Washington	Ar Baltimore	Ar Philadelphia	Ar New York	
11:00 a m	7:00 a m	7:00 a m	7:00 a m	10:25 a m	12:50 p m	
Ar Knoxville	Ar Washington	Ar Baltimore	Ar Philadelphia	Ar New York		
11:00 a m	7:00 a m	7:00 a m	10:25 a m	12:50 p m		
Ar Washington	Ar Baltimore	Ar Philadelphia	Ar New York			
7:00 a m	7:00 a m	10:25 a m	12:50 p m			
Ar Baltimore	Ar Philadelphia	Ar New York				
7:00 a m	10:25 a m	12:50 p m				
Ar Philadelphia	Ar New York					
10:25 a m	12:50 p m					
Ar New York						
12:50 p m						
Ar Roanoke	Ar Blue Ridge	Ar Lynchburg	Ar Petersburg	Ar Norfolk		
10:10 p m	10:30 p m	11:58 p m	4:15 a m			
Ar Blue Ridge	Ar Lynchburg	Ar Petersburg	Ar Norfolk			
10:30 p m	11:58 p m	4:15 a m				
Ar Lynchburg	Ar Petersburg	Ar Norfolk				
11:58 p m	4:15 a m					
Ar Petersburg	Ar Norfolk					
4:15 a m						
Ar Norfolk						
Ar Richmond						
6:40 a m						

Positively the shortest line between Memphis and Washington, Philadelphia and New York operating Pullman Sleeping Cars. At Roanoke close connection is made with trains carrying Pullman Sleepers to Lynchburg and Norfolk.

WINTER TOURIST TICKETS.

Commencing November 1st, agents of the Memphis & Charleston Railroad will sell round trip tickets to all tourist resorts in the South at low rates. These tickets will be good to return until May 31, 1897, and will be good to stop over at prominent points enroute. Remember that the Memphis & Charleston R. R., is the short line via Chattanooga and Lookout Mountain. Splendid roadbed. Fast time. Elegant equipment. For rates, schedules, sleeping car berths, and other information, call on or address any agent of the M. & C. R. R., or
R. D. NESBIT, Tkt. Agt. Continental Bank Building.
C. A. De Saussure, G. P. A., Memphis, Tenn.

Corn

is a vigorous feeder and responds well to liberal fertilization. On corn lands the yield increases and the soil improves if properly treated with fertilizers containing not under 7% actin.

Patash.

A trial of this plan costs but little and is sure to lead to profitable culture.

All about Patash results of its use by actual test. Mail free to any farmer in America who will send for it. GILMAN KALI WORKS, 95 Nassau St., New York.

Mississippi College,

CLINTON, MISSISSIPPI.

The forty-sixth session will open Wednesday, September 16, 1896, and close Wednesday, June 2, 1897. Faculty complete in Psychology, English, Mathematics, Latin, Greek, Science and Elocution. A department of book-keeping has been added. Another professor has been added to the Preparatory Department, thus making the work in that department far more effective than ever before. All buildings have undergone thorough repair during the past session, and a good gymnasium will be erected by the opening of the next session, well equipped and bath-room added. The college hall and other buildings will be supplied with pure water from a large spring. Board at College Hall for \$7 per month; unfurnished rooms on the campus, 75 cents. Board in private families, \$10 to \$12.50 per month. Tuition and incidental fees, \$35. Location healthy and social, influences good. For catalogue and other information apply to

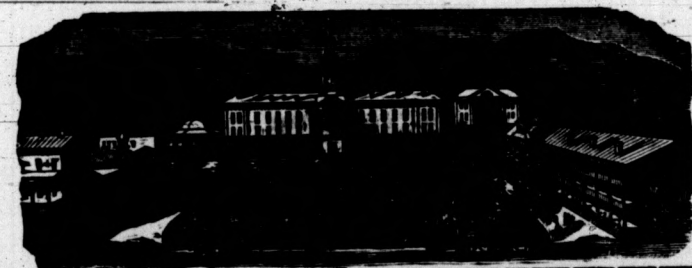
J. W. PROVIN, CHAIRMAN OF FACULTY.

Commercial Department Mississippi College.

The advantages offered in all departments of the Commercial course are not to be surpassed, if equalled, in the country. Tuition the cheapest; location the best; equipment the finest; attendance the largest; board the cheapest. A complete course in shorthand taught by mail at a reasonable price, and satisfaction guaranteed. For further particulars concerning residence work, or correspondence work, address

J. L. Hall, Prin. Com'l Dept. Mississippi College, Clinton, Miss.

10-29-1y.



HOLLINS INSTITUTE,
HOTELTOWN SPRINGS, VA.
For 175 Young Ladies. The largest and most extensively equipped in Va. Electric courses in Ancient and Modern Languages, Literature, Science, Music, Art, and Elocution. 50 Officers and Teachers; 5 male Professors. Situated in Valley of Va., on Elevation N. & W. R. R., near Roanoke. Mountain scenery. 1200 feet above sea level. Mineral waters. Pupils can be met at Southern and Western points. 54th session opens Sept. 6th, 1896. For Miss. Catalogue address CHAS. L. COCKE, Sept., Hot Springs, Virginia.

JUDSON INSTITUTE

FOR YOUNG LADIES



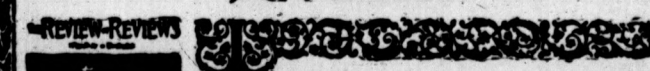
With capacity for 300 boarders, offers superior instruction in Literary Studies, Music including Pipe Organ, in Art and Elocution. Founded in 1850, rebuilt in 1880. Abundantly supplied with excellent water on every floor and lighted with gas of best quality throughout. All modern equipments. Session opens annually about October 1st. Address

A. W. AVERETT, President. MARION, ALA.

WANTED THE OPPORTUNITY OF A LIFE TIME. Men and women to earn from \$5 to \$15 daily selling BRAHAM'S PATENT PENS. The most wonderful invention of the age. IT WRITES 20 TIMES FASTER than ordinary pens and PREVENTS BLEEDING. Nothing like it ever before placed on the market and is worth ten times what we ask for it. All our salesmen are making big money and we give you the opportunity of establishing a good, steady, profitable business. Write us for terms to agents or send 25 cents for five samples. THE BRAHAM PEN CO., CINCINNATI, OHIO.

THE REVIEW OF REVIEWS

Edited by ALBERT SHAW



IT WAS in April, 1891, that the first number of the American Review of Reviews was printed. The new idea of giving the best that was in the other magazines in addition to its own brilliant, original articles, took America by storm, as it had taken England—though the magazine itself was not at all a reprint of the English edition. It dealt most largely with American affairs, and is edited with perfect independence, in its own office. The Review of Reviews is a monthly, timely in illustration and text, and instantly alive to the newest movements of the day, to a degree never before dreamed of. Thousands of readers who offer their commendations, among them the greatest names in the world, say that the Review of Reviews gives them exactly what they should know about politics, literature, economics and social progress. The most influential men and women of all creeds and all parties have agreed that no family can afford to lose its educational value, while for professional and business men, it is simply indispensable. The departments are conducted by careful specialists, instead of mere scissors-and-glue men. Scores of immediately interesting portraits and pictures are in each number. All this explains why the Review of Reviews has come to a probably unprecedented success in the first three years of its existence. For 1896 it will be more valuable than ever.

Agents are seeking handsome profits. We give liberal commissions. Send for terms.

Annual Subscription, \$2.00. Sample Copy, 10 Cents. In advance.

THE REVIEW OF REVIEWS, 100 N. 3rd St., New York.

THE REGULAR DEPARTMENTS.

Includes the special articles and charts. Color-illustrations of thrilling interest and animation. The Review of Reviews has these regular departments:

The Progress of the World.—An illustrated and critical review of the month's events. News, literature, science, and progress.

Leading Articles.—By the most distinguished writers of the day, covering the most important subjects of the month.

Special Features.—By distinguished writers, covering the most important subjects of the month.

Color-illustrations.—By the most distinguished artists, covering the most important subjects of the month.